

WILLIAM A. LITTLE ORAL HISTORY PROJECT
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TYREE SCOTT
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INTERVIEWEE: TYREE SCOTT

INTERVIEWERS: WILLIAM LITTLE

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[00:00:00] **TYREE:** ...May 29, 1940, in Wharton, Texas. It's a little town about seventy miles south of Houston.

[00:00:12] **WILLIAM:** How do you spell it?

[00:00:13] **TYREE:** W-H-A-R-T-O-N. On the Gulf Coast. And I was the fourth of four children: a sister, a brother, another sister, and myself. They were all born from my mother's first husband, and then there was me. My father was—and I was the only one she had with my father. We lived there until 1944. We moved to another little town in Texas, named Hearne, Texas. I was four years old at the time. Let's see, I started school there and

went to school in Hearne until I was ten years old. Then I came to Seattle and lived in Seattle with my father for a year. My father and mother separated that year, in 1944. He moved to Seattle in '45. I came here in 1950 and lived for a year, then I went back to Texas in '51 and stayed there, went to school there from '51 through '57. Dropped out of high school in 1957 and joined the Marine Corps. Basically, I had an eventful childhood, like most other children. I got along well in school. I was an average student. I was just concerned with athletics and being a jock and all the other things that young boys do.

Then I got my girlfriend pregnant, who is now my wife, when I was seventeen years old. We were both seventeen. We had no income, no way to make a living, except go to the cotton fields. I had never had a job in my life. So that year, I decided to join the service. I joined the Marine Corps. Anyway, I went to California. I was stationed in California at Camp Pendleton. It was in July of '57, and I got married in December of '57 and went back to Camp Pendleton. I was actually stationed in Camp Pendleton. I was there for three years the first time. I stayed for three years. When I got discharged I was only twenty. I hadn't turned twenty-one yet, because there were early releases that year, like they always did.

The prospects for working was the same, for making a living was the same then as it had been three years before that, when I went in the service. I had two kids at the time, two boys, one was three, and one was one and a half, and I was faced again with having to provide for my family. I didn't know how to do anything. I had been in the infantry the first two and a half, three years that I was in the service, so I still didn't have any skills and didn't know what to do. So I reenlisted in the Marine Corps for six years. A month after I had reenlisted, I realized that I had done the wrong thing. I didn't want to stay in the service for twenty years.

Anyway, but when I reenlisted I had an option to go to school, so I went to electrician school. That was probably one of the smartest things I ever did. The school was like a four year apprenticeship program cramped into five months.

[00:05:29] **WILLIAM:** What school up there?

[00:05:31] **TYREE:** It was at Port Hueneme, California. It was a sea base. I went to electrician school and did fine there. After I got out, I went back to Camp Pendleton, and I was stationed with a helicopter squadron. So rather than work as an electrician, I worked as a carpenter. They had no jobs for electricians. I was there for a year.

That was in '62, the year of the Cuban [Missile] Crisis. That October we ended up getting shipped to Cuba, well anyway, to the Caribbean. One day they said there's a blockade—they said to pack up, that we were going somewhere. I had been in the service then about five years, and I knew that bullshit always happens all the time, that they would come and tell you to get all ready and cancel all leave, go aboard ship. I was convinced that it was another training exercise. After two or three days on the ship, I remember joking and saying with one of the other guys on the ship that we were steaming south, because you could see the sun coming up on the starboard side of the ship everyday. It was certainly coming from different places. So I knew that we were going south, and on the ninth day, we went through the Panama Canal. [knock on door]

[BREAK IN RECORDING OF INTERVIEW]

So where was I?

[00:07:24] **WILLIAM:** Sailing through the canal.

[00:07:27] **TYREE:** Oh, yeah. So we went—about that time, we knew something was up, because we knew that we were in Panama. So we went through the canal zone, and as we were going through, it was really funny, because I remember watching. There were a lot of folks standing on the piers, standing on the side of the locks, and no one could figure out what they were doing. And they tried not to let us—I mean, they kept us out in the bay as long as we weren't going to the actual locks itself. When we got there, we could see these signs like “Yankee go home” and all kinds of other signs. It was a demonstration, an anti-American demonstration. Of course, we were all a bunch of GI's, right-wing GI's, and our thing was they've got their nerve, so we're going to put them [?down?] for us to go home. That was the prevailing attitude among some of the GI's.

So we went through the Canal, and for about the next fifty days, we steamed around the Caribbean. A couple funny things happened during that period that I remember. One of them was that we were a combat-ready unit. We had just changed over from the M1 rifles they used in the Second World War to the M16 rifle.

[00:08:53] **WILLIAM:** You bypassed the M14?

[00:08:53] **TYREE:** No, we had the M1, and then we got the M14. Yeah, that's what it was. But the M14 uses 7.62 millimeter rounds, and the M-1 used thirty caliber rounds. But we had these new rifles, these new M14 rifles, and we had thirty caliber ammunition. So we were going to war, and we didn't have bullets that would fit our guns. That was one of the funny things that happened. We realized that a couple days after we had been through the canal, and the word got out to the troops.

The second thing was that we wanted LSD [landing ship, dock] , you know what the LSD is? Well, the LSD is fully equipped. We had cranes in there, [?six buys?] , all kinds of different equipment. Well, the problem with it was that the atmospheric conditions were such that when you ran those trucks to get the batteries charged, the carbon monoxide was such that it would really mess you up. So people on the ship, they couldn't run the equipment because of the carbon monoxide problem. So consequently, all the batteries ran down on the trucks, and they took about fifty percent of the batteries of this equipment and put it back in the back of the ship to have it recharged. And when they put it back there, that night the boatswain blew the whistle to dump all of our trash and garbage over the fantail, so the sailors went back and threw all our batteries over the side of the truck. So as a result of that, we didn't have no bullets for our guns, nor did we have batteries to run the trucks, so the trucks couldn't go nowhere to take us to fight in the first place. That's the kind of mess that we ended up in. That's what ended the Cuban blockade. They were very close, if you watched the missiles in October and believed that, they were very close to trying to invade Cuba. I'm not saying that all the other units were like us, but we were supposedly one of the most combat-ready troops in the country. And we weren't prepared to go, so I assume everybody else wasn't prepared to go.

Anyway, we came back to the states, and that was over with. I went from—about four months later, I went to Okinawa and stayed there for a year, came back to the States. And my time was, you know, I was using up my time now, I'd only got about two years to go. But I'd been back about eleven months, and the war in Vietnam starts. And supposedly, you had to have a year left to go. I had decided the month that I reenlisted I wasn't going to stay in the service. But at the time, I was also bent on discipline and doing what was right, so I wouldn't go and just demand a discharge or refuse to work, as I would do now. I went ahead and did the time.

So I had about twenty-two or twenty-three months to go when they got ready to ship people back to Vietnam. So they extended me—no I didn't, I had eleven months to go when the time came to go back to Vietnam, to go to Vietnam. You had to have a year, so they extended it. Everybody under a year got extended for three months, so you would have a sufficient amount of time, and they shipped us to Vietnam. And I stayed in Vietnam for eleven months. I completed a tour of duty, except for about two weeks. All of it was uneventful. Every three

years you get a good conduct ribbon for no court martials or office hours or whatever, and I never had any in the nine years that I was in the Marine Corps.

But just there was an incident that happened when I was coming home that prompted my getting a chance to come home early, because about that time I had started to think a little more and look around, see what was going on around me. I was a staff sergeant at the time, I'd been promoted to staff sergeant only a couple of months before. And about the time that I was starting to understand what the war was about and what the U.S. was about, some Chicano guy in the unit right next to ours had gotten killed on the sweep the night before, and a bunch of his buddies came to the tent where I was at, where a bunch of their friends lived at. And they were all sitting together at the end of the tent talking about they were on their way to Mass, they were drunk and on their way to Mass, talking about how the Viet Cong had killed this friend of theirs and how they were going to kill some Vietnamese. I just couldn't take it no longer, and I just got up and told them that the Vietnamese should've killed him, and they should've killed anyone coming out killing them, and it was their country and all of that.

Of course, that didn't sit too well with the other sergeants, and they went and told the first sergeant, who called me in to talk to me about it. And I told him the same thing. The first sergeant told me I had made rank relatively fast, and he told me the whole thing about me being a credit to my race and that whole thing. So then the next day—anyway, the sergeants pushed us and decided I had to go beyond to the platoon commander, the captain. Can't remember his name now, but I had to see him. And he went through the same process, and I told him the same thing, that we had no business there and I thought it was wrong. Anyway, what had happened was, what happened with my staff sergeant was the unit I was in was an intelligence unit. We were in charge of like making sure there was water and power for our core area, everything just south of [?Quang Tri?] to Hue, which is the demilitarized zone. And the thing about the military is people out here don't know their job and stuff, and when we got overseas, folks had to know their jobs, and we had to produce. And I really knew something about utilities, I knew about the equipment, I knew what we had, I was in charge of supplies. And people were messing up, and the commander knew that I knew what I was doing, so I got a military promotion from Washington. So the colonel knew who I was. So then the word gets to the colonel, this position that I had taken and stuff. I never did have to go see the colonel, they had talked to the colonel supposedly about it and stuff. So rather than having him deal with me, if he decided to rotate me home out of the unit, and I was in the first set of orders to come back.

I got home, and I had only about two months to go on my extension of 3 months. But if you got an extension, when you got back, you got less than 120 days till you can get discharged. So I got back and got discharged thirteen days later, and I never looked back at that. That was nine years that I put aside. When I got discharged, I got discharged in late August, and I came to Seattle in September, right after Labor Day of '66. When I came, I went to work for my father at first. I worked for him for about four months, and then I took a job as an electrician at the Sand Point Naval Air Station. And I worked out there for about six months, and then I came back and worked for my father, and I stayed there until 1969, until about April 1970. So that's it.

[00:17:54] **WILLIAM:** Okay, let's go back and pick up some of the pieces. [laughs] Now when you telling your childhood, you mentioned that your mother ran off and separated. You didn't talk much about your sisters, your brother, or anything, and the kind of relationship you had with them, or did you separate from the rest of your family when you came to live with your father? And any other kind of traumas that exist?

[00:18:21] **TYREE:** No, it was really close, the four children. There was a big age difference, my oldest sister is eleven years older than I am. My brother, who is next, is eight years older than I am. He lives here and works as an electrician at Bangor, the missile site over there. And then my sister next to him is five years older than

me, and she's a nurse in Texas. My other sister is a housewife in Texas. We were all really, really close, the family was. I mean, the only time we didn't live together was the year I was in Seattle. The rest of the time, we lived and grew up in the same house. I've also got two step-brothers who live in Seattle, they're both electricians.

[00:19:17] **WILLIAM:** By your father?

[00:19:19] **TYREE:** Yeah. Well actually, they're my father's step-sons, too, but he raised them from age four on.

[00:19:24] **WILLIAM:** So your father got married again?

[00:19:25] **TYREE:** Yeah.

[00:19:26] **WILLIAM:** So in other words, you've got a pretty close family network?

[00:19:37] **TYREE:** Yeah, we were always really close, even Chrisitan and [?Tiny?] , my step brothers. I mean, they're the same as brothers. We all get confused because we don't have the same name, so people can't understand why we call each other brothers and stuff. But we were really close all the time.

[00:19:55] **WILLIAM:** Did you come from a fairly low class environment back in Texas, or lower class? What kind of class and what kind of socioeconomic status?

[00:20:17] **TYREE:** Well, what you're talking about is relative to the Black community, and I was part of the middle class. I can say that, I can confirm that. I talk about this a lot. The teachings were recognizable once I grew up. There were some of us who came from relatively "middle class backgrounds" in the Black community. We didn't have to study. I mean, I was an average student, but I didn't do nothing. There were other students who did the same as I did, whose parents were poor or scorned by the community and stuff, and got failing grades or were constantly blind to anything that went on in school. Once me and another group of guys, we were always friends, went to the school and took the door off the cafeteria and went inside and took the turkeys and the milk and all that stuff out, and we took it to another friend's house whose mother was out of town and stashed it. You know, took ice cream and all the goodies. They went and blamed some other kids and ostracized them in an assembly and stuff in front of the whole student body, just because they were poor children who came from poor families and stuff and got into trouble. And they got the blame for it, while there were five or six of us who were sitting there and knew damn well that they didn't do it. That was typical.

[00:21:58] **WILLIAM:** You mean typical of the injustice that was prevalent in the Black community against poor dark people?

[00:22:06] **TYREE:** Right, right.

[00:22:07] **WILLIAM:** This relationship between poor and dark...

[00:22:09] **TYREE:** Absolutely.

[00:22:12] **WILLIAM:** And this was in Texas?

[00:22:14] **TYREE:** In Texas, a little town, small town, about four thousand, five thousand people in it. Half the population was Black, and half was white. Basically, everyone except for the Chicanos, but the Chicanos

went to the white schools. We didn't make the difference then that we make now. We didn't even understand that there was a difference. I mean, there clearly was in terms of economics. Chicanos were just as poor and migrants, as a matter of fact. But the town was basically Black and white. And all the Blacks lived on one part of town, and all the whites lived on the other part of town. The school was segregated.

[00:22:52] **WILLIAM:** The community was segregated, the Black community was segregated.

[00:22:54] **TYREE:** Oh yeah, the Black community had all the class statuses that the society had. There was the poor Blacks, the middle class Blacks, and the ruling Blacks. The ruling Blacks tended to be the school teachers, the undertaker, and that's about it. The middle class was basically those folks who had decent jobs, where there was somebody in the house working, or if you had a house and a television set or something in the early '50's, you were considered part of the middle class. And the kids who had to go to the cotton fields up to October or something, some children I knew had to help support their families, so they'd pick cotton through October. Those of us who started [school] in September were better off than those kids that were forced to go to the cotton fields or whatever. But there was a—you know, the South is different than what it was then. The extended family relationships, there was grandparents who lived nearby.

[00:24:26] **WILLIAM:** Did you have grandparents living nearby?

[00:24:28] **TYREE:** Well, my grandparents lived like a hundred miles away, but that was considered nearby. They came to visit, and uncles and aunts, relatives like that. We had a large, close family that was very close. My stepfather died in August just before I went to China. We went to the funeral, my brother and I from Seattle. There was like over a hundred people there, uncles and aunties and cousins and stuff. Around here if that happened, ten people might show up. But there's much more continuity between the families and stuff.

[00:25:11] **WILLIAM:** How about high school? Let's talk about high school, going to high school in Seattle and going to high school in Texas and the transition that occurred in types of societies that you observed in Texas and the types of things you observed here.

[00:25:26] **TYREE:** I went to the elementary school, I went to Madrona [Elementary School] in Seattle, and I didn't—that was the first time I had been in an integrated school situation. At the time, that was 1950. At Madrona, there was three Black kids in my class, and my step-brother's class—he was a year younger than me—was probably he and one other Black student in his class. And Madrona is a predominately Black school now. And there was a—the predominately middle class white kids and the Black kids hung together, the few that was there, and there were a few whites, but mostly people hung with their own.

The South was really different. I liked the school in Texas much better than I did here. There were differences, but they certainly weren't shown like the ones were shown here.

[00:26:54] **WILLIAM:** In what way?

[00:26:56] **TYREE:** Well, the class structure existed that we were talking about earlier, down in the South. You didn't have to deal with whether you were Black or white, you were just somebody who was eating with all the other kids, in terms of race. But there was still that skin texture, that teachers tended to favor lighter skinned children more than they did the dark skinned children. But I basically liked school in the South. I liked going to the all-Black school much more than I did going to school here, where I think Black kids tended to feel inferior

to white kids, just because of the stuff that was laid out, like you had to work harder to be with the white kids, or you had to study harder, or show you was good, or whatever.

[00:27:49] **WILLIAM:** So you were always proving yourself?

[00:27:51] **TYREE:** Yeah. It was such bullshit, but we thought that you had to. I mean, up until the time that I went into the service, I still didn't realize that there was, in fact, no difference. Basically, the Black kids in my class when I went to school in Seattle, were average kids, I guess, about like me. And so the white kids were on top. They were also on the bottom, too, but that didn't matter. And so the mentality that I had, even at the time going into the service and after that, up until I had been in the service about two years, was that white folks were intellectually superior. That was the attitude that we had. It was also built into Southern schools, that even though we didn't go to school with them, we thought that they were smarter over at the other school. Even though we didn't admit that, we thought that they were. It wasn't until I was put in a situation where I worked with and dealt with white GI's everyday that I saw where I fit into that whole crowd at. When I started to understand where I fit in at, it became very clear to me, that it wasn't a question of intellectual capacity, one being more superior than the other one.

High school was, school was—I enjoyed school, not so much that I studied and was learning stuff, but the whole social situation in school. I was really into that. I was a jock, I played football, and in the South, even now, that's all you do. You play football, and you go to school. When you play football you don't have to study, either. Just make grades and make your pass or whatever.

[00:30:00] **WILLIAM:** So you was on the football team?

[00:30:02] **TYREE:** Yeah.

[00:30:02] **WILLIAM:** What position did you play?

[00:30:02] **TYREE:** I played quarterback. I played when I was a sophomore, I was the only one in my class they let on. We had about 115 pounds. We had a good team. We won the district championship—no, we didn't win it. We lost it to a team that won the state championship. But we had a good little football team that year. In the South, you could play four years, you could play as a freshman. I played the first part of the year and then I quit, but the second year I made the team. I was the only one in our class that made the team that year, I was really a big hero in the class.

Since then, I have gotten a hell of a distaste for jocks. I think too much emphasis is put on it, the way people pay. Athletes make more money, some professional athletes make more money in a year than the hundred farmworker families who feed this country. And I think that's deplorable, not that the athlete makes it, but that this society puts him, puts that whole athletic thing that high up in terms of its worth, when the farmworkers are [?bleeding?]. They [the society] don't think enough of them get enough money to feed themselves. Basically, I thought that I was into jocks when I was a kid, I thought that was what I wanted to do. Anyway, I liked school. I liked the social part of it more than I did the academic part of it.

There has been a lot of talk, I think anyway, about the quality of the white schools, the separate but equal schools, where one was inferior to the other. I've never been convinced that that was true. I think sure, white kids made better grades on the tests, but I think now that they've gone back and looked at the validity of the tests they were given, the grades became irrelevant because the tests were made by their own people. Giving the tests to Black kids was like giving—the same test was given to white kids who had different kinds of social

lives. I got no further than tenth grade in my former school, but I had two years of algebra by the time I'd gotten through the tenth grade, and competed with GI's who had gone to college when I came into the service. I made good scores on whatever tests were given in the service and stuff. So I've never been convinced that the separate but equal schools was necessarily inferior. It might have been [lacking] certain kinds of equipment and stuff, laboratories weren't there, but there was some kind of quasi community control over the schools that we certainly don't have now.

Actually, in my hometown, when they integrated the schools, the Black teachers were all fired, the Black administrators were all fired, all demoted. And they ended up with basically bigoted white teachers teaching the same kids. And I don't know if the education system is any better, it might be better, but I've got a feeling it's the same.

[00:33:49] **WILLIAM:** Okay, let's deal with after high school, after you got married—well, yeah, after you got married and had kids and began to develop some perception of this society. Were you still into that athletic type of thing, or did you begin to develop any social consciousness?

[00:34:04] **TYREE:** I started to read about—and I had never read anything. I came from the first generation of television kids, and that's what I did, watch TV when I wasn't at school or in the streets.

I should also tell you, I hung out when I was a kid, there was a place in my hometown called The Hill, which is about like—have you gone to the Madrona Tavern around here on 14th [Avenue] and Yesler [Way] ? It really reminds me of that. Even though I came from a—none of my brothers and sisters ever were allowed to hang out at these places. But at twelve or thirteen years old in the South, you could go into an establishment where they sell beer and they sell wine and things. But they sell beer, and you can go into it. By the time that I was fifteen—thirteen, I was hanging out playing cards at The Hill, playing dominoes at The Hill with what we call the lumpen here, the kinds of folks that hang around 14th and Yesler. I grew up in that atmosphere. The streets were nothing new to me.

[00:35:20] **WILLIAM:** So you developed some relationship with the lower class element in the community?

[00:35:25] **TYREE:** Oh yeah, I hung out.

[00:35:28] **WILLIAM:** And you played cards?

[00:35:29] **TYREE:** Yeah, played bid whist and dominoes. But either way, during that time, I never read nothing. I watched TV, but I never read nothing. It was in 1963 that I went to Okinawa, and over there, I had to develop another whole kind of social life. So rather than do that, I started to read.

[00:36:13] **WILLIAM:** Instead of going to Four Corners you started reading books.

[00:36:17] **TYREE:** Yeah. Well, I mean, I went to Four Corners, but I didn't have no shack. So the guys who had shacks and stuff went stayed overnight. But I started to read about that time. I think one of the first books that I read was Langston Huges' I Wonder as I Wander, W-O-N-D-E-R as I W-A-N-D-E-R. It was about a trip he took to Russia, back in the early days of the Soviets. And that was another thing that not only nobody talked to me about, but I didn't even know that they existed, nor did anybody who I ran with know that they existed. We wasn't a bunch of intellectuals in the military, nor were they in Texas. So like a whole new world opened up

to me, and I started spending time at the library reading and stuff. That stopped by the time that I came back to the States because I got put back into the same situation that I had been in when I left.

[00:37:27] **WILLIAM:** And you got back in 1964?

[00:37:31] **TYREE:** I came back in April '64. Is that right? I was back about a year before going overseas. Anyway, I came back in '64, and then I stayed the whole year. And I didn't really do much reading, except my family was living in L.A. [Los Angeles] , and I had some time at the base, so I got to do some, but not as much as when I was overseas. Things started to make sense to me at that point, I mean, things that didn't make sense to me started to become clear to me.

So when I went back to Okinawa again, I mean, to Vietnam about a year later. Well, one reason why this happened, I had been there for about a month. We were eating, we had sea rations. I went in '65, so that was the year of the build up, and there were no facilities and stuff in Vietnam. So we were sitting out under a tree, me and another Black sergeant whose name was Cook, having sea rations or whatever. We had some goodies in the sea rations, a pound cake or candy or something, I don't know what it was. A Vietnamese kid was standing about five feet away, and there was a fence, a piece of concertina wire or something. So Cook, my friend reached his hand through and gave this Vietnamese kid some candy,. And the sergeant, this old Southern redneck sergeant comes along, hits Cook on the arm as he's handing the candy and cussed him out, "Don't give those gooks shit, they're a bunch of Viet Cong," and all of that. That really stuck me. I can still see that guy's face and all the hate and stuff there. And I had been reading some stuff that made it clear to me that what he was doing there was the same thing he would do in the States to a Black or a Chicano kid, that he felt the same way, that he wasn't over there for no democracy or something. That was just a very low level. I wasn't even thinking about the town or the business interests that had the war going. I just knew that it was bullshit, that this guy didn't like Black folks, nor did he like Vietnamese people, but he was there supposedly fighting for democracy. That was clear.

So at that point, I started to try to figure out the war. By the time I left Vietnam, I had a clear analysis of the war. I still wasn't clear about what I was going to do, but I knew that there were some basic things inherently wrong with this society. But the problem with that was I had nothing to do. I didn't know that there was a left movement or a right movement, or a question of politics. As a matter of fact, after I had been home about a month, I went to a meeting with Willie Domes, a perennial Democratic Party politician in Seattle—

[00:41:08] **WILLIAM:** Willie who?

[00:41:09] **TYREE:** Willie Domes, D-O-M-E-S. He ran for state legislature a couple of times. At the time, he was an electrician who knew my father, and my father and I—I talked constantly about the political question in this country when I came back, and my father said, "Well, if you want to do something about it, you have to get involved in politics." What he meant was Democratic Party or whatever, so he tells his friend that his son is interested in politics. And so his friend took me to this meeting that incidentally the governor was speaking at. I didn't even know who he was. Halfway through the speech, I realized he was the governor of this state. It didn't take me very long to figure out that the Democrats were the Republicans and the Republicans were the Democrats. So I never really got involved in the main line politics.

But after I came to Seattle, I did start to read again. First I read a lot of Black literature and stuff. And again, this was in the middle of the Civil Rights Movement over there, and I was reading—as a matter of fact, I even went to see and hear Dr. King talk between the time that I came from Okinawa and the time that I went to Vietnam at the Memorial Coliseum in L.A. I had really started to get concerned about all the questions that were being

raised by the service. For some reason, I don't know how to explain this, but I remember when they passed the Civil Rights bill, it was clear to me in '46 that that was not the solution to the problem. And I remember commenting. I was in the Marine Corps at the time, and I was at home that day that it was passed. I guess it was July '64. I distinctly remember watching the TV, and it was supposedly a memorial occasion. I knew then that it wasn't a solution to the problem. I guess I'm talking about when did I start to look at and realize, I started to develop a political consciousness. I guess I'd say the year 1963, the year I went to Okinawa.

[00:44:02] **WILLIAM:** Okay, let's back up and go to when you become active in community politics in Seattle. You started talking about the Democratic [inaudible] .

[00:44:19] **TYREE:** I was still basically just politically backward, I remember—

[BREAK IN RECORDING OF INTERVIEW]

[00:44:27] **WILLIAM:** Do you know [?Lucien?] Thomas?

[00:44:30] **TYREE:** I can't place him. There's about four people here from the hometown I grew up with.
[pauses]

[00:44:40] **WILLIAM:** I really don't meet many people in this town at all.

[BREAK IN RECORDING OF INTERVIEW]

[00:44:52] **TYREE:** We were in Chicago about two months ago, and she grew up in Chicago. There was ten of us there that came from a lot of different places in the country, and we stayed in people's houses, they drove us around in their cars, they fed us and threw a party for us, they were so hospitable. So I was telling—her name was Gwen Robinson. I said, "Gwen, this is really, you know—I've never been to Chicago before. I've moved around in this country, but I've never been to Chicago." We were separating at O'Hare Airport. So I said, "Explain that." She explained it. And I look back on Seattle and talking about it now. I spent a lot of time in Philadelphia, and in Philadelphia I know about fifteen people. And people are very, very, very, very chilly and stuff, and the neighborhood is standoffish, a lot like Seattle. So we were talking about Chicago and Seattle.

The difference is that Seattle has a petty bourgeois mentality in the Black community. Chicago has a working class mentality in the Black community. What happened was the Blacks in Seattle migrated to Seattle before the war, and they were the children with the educated elements. And so then they became a larger segment and set a tone, and so people who came after that, even though they might have been from the working class—clearly a working class background, they came to Boeing, to work at Boeing, but you know...